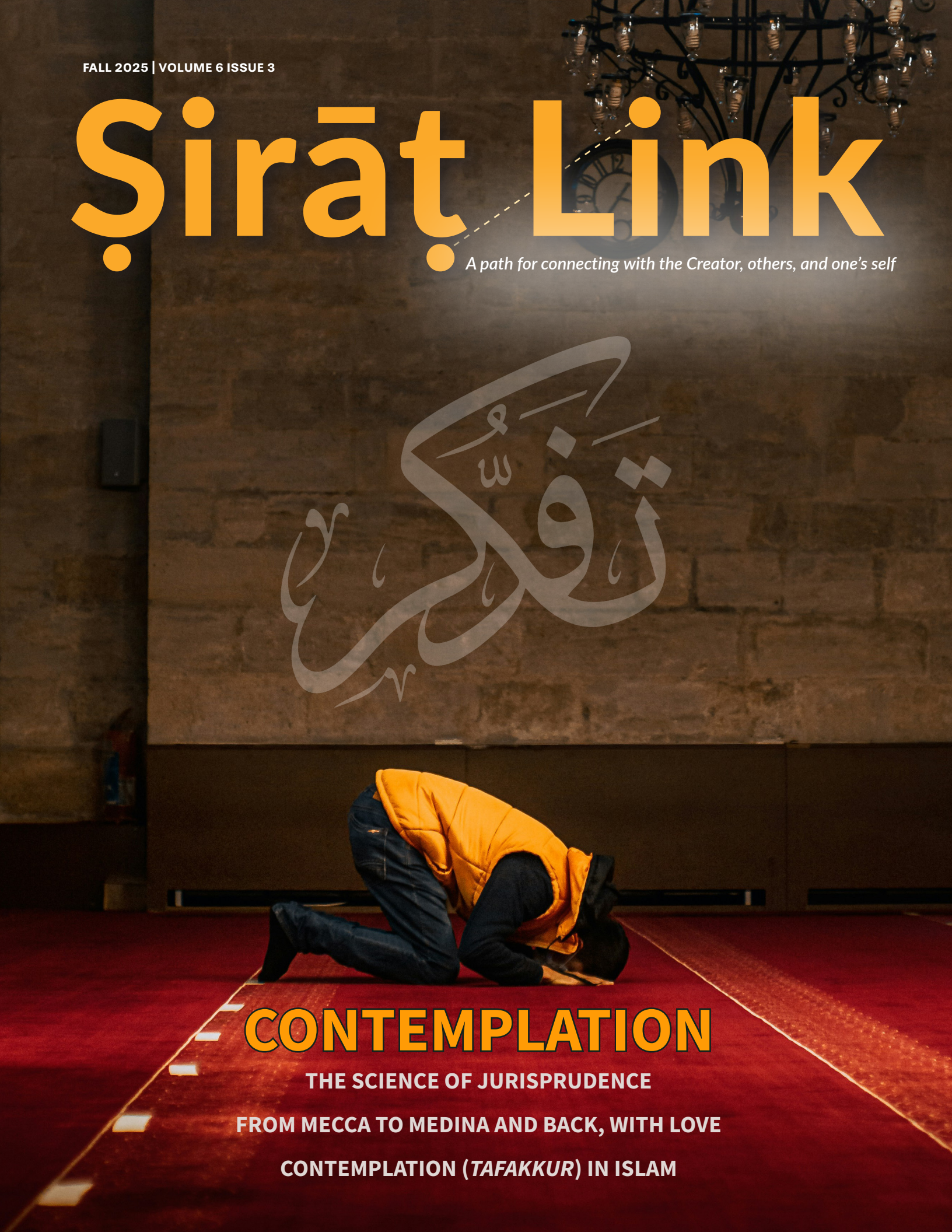
FALL 2025 | VOLUME 6 ISSUE 3

Ṣirāṭ Link

A path for connecting with the Creator, others, and one's self



CONTEMPLATION

THE SCIENCE OF JURISPRUDENCE

FROM MECCA TO MEDINA AND BACK, WITH LOVE

CONTEMPLATION (*TAFAKKUR*) IN ISLAM

Letter from MOULANA ABIDI

Salāmun ʿalaykum,

My best wishes and congratulations to the Imām of our time, Imām al-Mahdī ﷺ, to our great *marāji*ʿ and scholars, and to the Muslim Ummah on the birth of the most honorable human being created on Earth, the hope and mercy of the worlds, the perfect example and role model for mankind, our Noble Prophet of Islam, Prophet Muḥammad ﷺ, and on the birth anniversary (*wilādah*) of our sixth Imām, Imām Jaʿfar aṣ-Ṣādiq ؑ.

There are two narrations regarding the date of the birth of the Prophet ﷺ, one stating it is on the 12th of Rabīʿ al-Awwal and another that it is on the 17th. A prominent scholar of contemporary times resolved this difference by recommending that the days between the two dates be declared as a week of unity and celebration amongst all Muslims.

Sadly, today Muslims are falling victim to oppression on multiple fronts because they concentrate on their differences instead of their similarities. Allah ﷻ clearly tells us:

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Ṣirāṭ PRISON PROJECT

WALKING THE NOBLE PATH TOGETHER

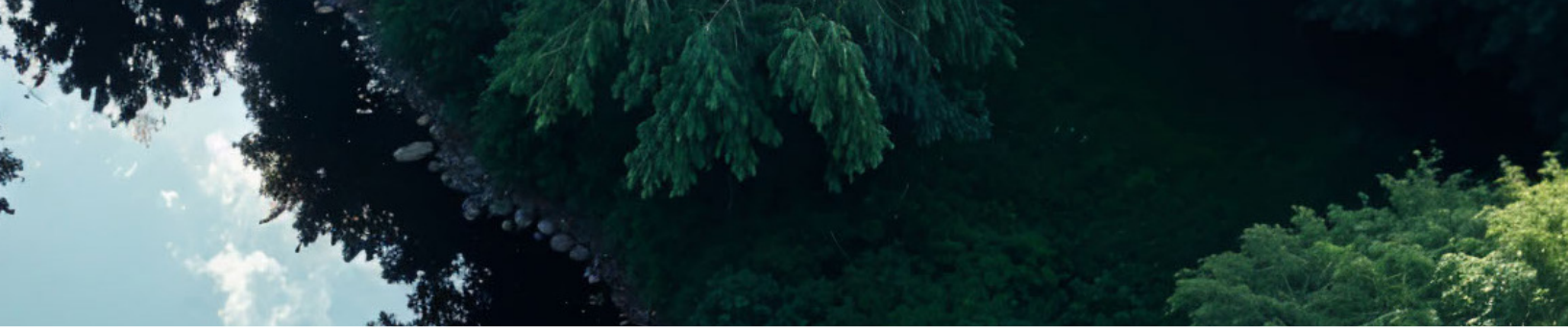
وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ
مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

For the love of Him, they feed the needy, the orphan, and the prisoner.

(Noble Qurʾān, Sūrah al-Insān (76), Verse 8)

The Ṣirāṭ Prison Project is dedicated to empowering incarcerated Muslims by providing spiritual, emotional, and educational support rooted in Islamic teachings. Guided by Islamic scholars, we strive to foster personal growth and rehabilitation among those we serve. Our vision is a world where every person has access to the truth and resources necessary for spiritual and moral realignment, allowing them to transform their lives. Established through a legacy that began with the SABA Prison Project in the 1990s, we've evolved under the Al-Kisa Foundation to expand our services. From the Ṣirāṭ Link magazine and specialized Islamic resources to consistent mentorship and guidance, our programs are designed to uphold our duties as outlined in the Noble Qurʾān and the Sunnah of the Ahlul Bayt ؑ. Today, the Ṣirāṭ Prison Project remains committed to providing compassion, understanding, and unwavering support to incarcerated Muslims on their journey toward positive change.

This magazine will be under the guidance and oversight of Moulana Nabi Raza Mir Abidi, Resident ʿĀlim of SABA Center, and several other scholars and experts.



يا أَيُّهَا النّاسُ إِنّا خَلَقناكُم مِن ذَكَرٍ وَأُنثىٰ وَجَعَلناكُم شُعوبًا وَقَبائِلَ لِتَعارَفوا إِنَّ أَكرَمَكُم عِندَ اللهِ أَتقاكُم إِنَّ اللهَ عَليمٌ خَبيرٌ

"O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the most honored amongst you in the sight of Allah is the most Godwary among you. Indeed Allah is all-knowing, all-aware."[1]

The purpose of the variety in race, culture, languages, and sects is for us to appreciate the vast beauty of Allah's design. If we live our lives according to the ethical principle rooted in the statement of the oneness of Allah (*Lā ilāha illallāh*), we will be able to enjoy the fruits it brings i.e., freedom, human rights, equality, and unity.

To do this, we must engage in constructive dialogue and focus on our common ground while acknowledging and respecting our differences. We may stand differently while praying, for example, but we can still stand shoulder to shoulder while submitting to our Creator.

While the Prophet ﷺ and the Imāms ؑ never compromised on the basic tenets and principles of Islam, they always accommodated other faiths as well as differences in opinion within the believers.

Let us continue to pray sincerely for a united ummah that can stand strong against those who oppose justice and truth. We pray for the protection and continued resilience of the oppressed people. May Allah ﷻ hasten the reappearance of our awaited Imām ﷺ, enable us to prepare for his return, and allow us to be amongst his true followers.

May Allah ﷻ give us the courage, strength, and Divine providence (*tawfīq*) to actualize our duties and responsibilities and bless us with the status of being true ambassadors of Islam.

JazākAllāh Khayran and Best Wishes,

Nabi R. Mir (Abidi)

Resident ʿĀlim of SABA Islamic Center
Board ʿĀlim of Al-Kisa Foundation

1 Noble Qurʾān, Sūrah al-Ḥujurāt (49), Verse 13.

SIGNIFICANT DAYS

Islamic Date	Event	Gregorian Date*
FOR THE MONTH OF RABĪʿ AL-AWWAL		
8th	Death Anniversary of Imām Ḥasan al-ʿAskarī ؑ	September 1st, 2025
10th	Marriage of Noble Prophet ﷺ & Ḥaḍrat Khadījah ؑ	September 3rd, 2025
17th	Birth Anniversary of Prophet Muḥammad ﷺ and Imām Jaʿfar aṣ-Ṣādiq ؑ	September 10th, 2025
FOR THE MONTH OF RABĪʿ AL-ĀKHIR		
8th	Birth Anniversary of Imām Ḥasan al-ʿAskarī ؑ	October 1st, 2025
10th	Wafāt of Sayyidah Fāṭimah Maʿṣūmah ؑ in Qom, Iran	October 3rd, 2025
FOR THE MONTH OF JUMĀDĀ AL-ŪLĀ		
5th	Birthday of Sayyidah Zaynab ؑ, daughter of Imām ʿAlī ؑ	October 28th, 2025
13th	Martyrdom of Sayyidah Fāṭimah az-Zahrāʿ ؑ by some traditions	November 5th , 2025
15th	Birthday of Imām Zaynul ʿĀbidīn ؑ by some traditions.	November 7th , 2025
FOR THE MONTH OF JUMĀDĀ AL-ĀKHIRAH		
3rd	Martyrdom of Sayyidah Fāṭimah az-Zahrāʾ ؑ	November 24th, 2025
13th	Wafāt of Ummul Banīn	December 4th, 2025
20th	Birthday of Sayyidah Fāṭimah az-Zahrāʾ ؑ	December 11th, 2025

*Please note the above Gregorian dates are only estimates; as these dates are subject to change based on moon-sighting, since the Islamic dates are according to the lunar calendar.

Tafakkur Spiritual Contemplation in Islam

By Dr. Taymaz Tabrizi

فَإِنَّ اَلتَّفَكُّرَ حَيَاةُ قَلْبِ اَلْبَصِيرِ كَمَا يَمْشِي اَلْمُسْتَنِيرُ فِي اَلظُّلُمَاتِ بِالنُّورِ يُحْسِنُ اَلتَّخَلُّصَ وَ يُقِلُّ اَلتَّرَبُّصَ

The Prophet ﷺ said:

"Contemplation is the life of the discerning heart (qalb al-baṣīr), just as one who is enlightened walks by light in darkness; it perfects deliverance and diminishes hesitation (or procrastination)."[1]

1 Kulaynī, *Uṣūl al-Kāfī*, Vol. 1, P. 128.

Human life is a struggle between contemplation *(tafakkur)* with concentration on one side—and heedlessness *(ghaflah)* on the other. Islam teaches that spiritual contemplation nurtures inner stillness and expands the heart, creating the spaciousness needed for the light of Allah ﷻ to manifest within. It purifies the soul, deepens self-knowledge, and draws one closer to knowing Allah ﷻ *(maʿrifah)*. Therefore, *tafakkur* becomes the ultimate path to salvation, balancing worldly affairs and the spiritual journey.

In contrast, distraction *(lawh* or *laghw)* in the Qurʾān refers to diversions with no purpose, leading us away from Allah ﷻ. Distraction is a form of *ghaflah* that promises short-term ease but leads to long-term ruin. It diverts the mind and darkens the heart, preventing Allah's light from entering and causing a loss of divine purpose. When we are distracted, we no longer value spiritual life, and the shallow temptations of immediate pleasure strip away any hope of lasting inner peace. Many times, this distraction leads us to anxiety, which in turn creates the need for more distractions—until death forces us to face the truth we tried so hard to avoid. We end up meeting our Lord with a heart veiled and a life wasted.

Contemplation allows us to move forward with a focused spirit towards dignity *(karāmah)*, a quality that is intrinsic to our nature *(fiṭrah)*, while distraction leads us to self-alienating baseness *(dhillah)*.

As the Noble Qurʾān states:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

"Certainly We have honoured the Children of Adam, and carried them over land and sea, and provided them with all the good things, and given them an advantage over many of those We have created with a complete preference."[2]

Tafakkur was a defining quality of Prophet Muḥammad's life. It was manifested in every aspect of his life. In one tradition, Imām aṣ-Ṣādiq ﷺ narrates: *"The Prophet then said: 'Whenever you resolve to do something, reflect on its outcome. If the outcome is rectitude and guidance, then proceed; but if its outcome is misguidance, desist and abandon it.'"*[3]

The Prophet ﷺ taught us that contemplation *(tafakkur)* is among the greatest acts of worship *(ʿibādāh)*. He said: *"One hour of contemplation is better than seventy years of worship."*[4]

A single moment of true contemplation can transform a life. Ḥurr ibn Yazīd al-Riyāḥī is a striking example. Ḥurr was a general in Yazīd's army assigned to confront Imām al-Ḥusayn ﷺ. He had opposed the Ahlul Bayt ﷺ all his life, however, one moment of sincere reflection changed the whole trajectory of his life. He changed sides at the eleventh hour, ultimately attaining martyrdom defending Imām al-Ḥusayn ﷺ.

2 Noble Qurʾān, Sūrah Banī Isrāʾīl (17), Verse 70.

3 Kulaynī, *Uṣūl al-Kāfī*, Vol. 8, P. 150.

4 Tabrīzī, Muḥammad Majdhūb, *Al-Hidāyā li-Shīʿah Aʾimmat al-Hudā*, Vol. 1, P. 207.

The Prophet ﷺ himself spent years in reflection before announcing his prophethood. He would spend his time tending sheep in deep introspection and often retreat to the Cave of Ḥirā to contemplate.

Types of Tafakkur in Islam

The Ahlul Bayt ﷺ urged us to engage in *tafakkur* in order to develop spiritual insight *(ʿibrah)* and be able to draw meaningful lessons from experiences. Through *tafakkur*, we can avoid spiritual harm and incline towards spiritual growth *(rushd)* and perfection *(kamāl)*. Reflecting on Allah's blessings cultivates gratitude. However, we are cautioned against contemplating Allah's essence *(dhāt)*, as it lies beyond the limits of our understanding, and are instead told to focus on His signs. For example, the Noble Qurʾān states:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

"Indeed in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess understanding."[5]

Self-knowledge is crucial. Truly knowing one's intentions, strengths, and shortcomings, purifies the heart *(qalb)*, reforms one's conduct, and deepens *maʿrifah*. Many people drift through life imagining themselves conscious, while their beliefs and behavior are shaped unconsciously by past experience, social pressures, and cultural conditioning. Even devout people may practice religion unconsciously as a cultural routine rather than a conscious path to the Divine.

Through *tafakkur*, a person can gain a deep awareness of the self and achieve freedom in thought and action as he or she actively works to seek Allah's pleasure.

Factors that Help or Impede Tafakkur

Spiritual contemplation is not guaranteed in life. It is a skill that must be cultivated by avoiding certain habits and pursuing others. The Noble Qurʾān warns:

لَهُم قُلوبٌ لا يَفقَهونَ بِها وَلَهُم أَعيُنٌ لا يُبصِرونَ بِها وَلَهُم آذانٌ لا يَسمَعونَ بِها أُولٰئِكَ كَالأَنعامِ بَل هُم أَضَلُّ أُولٰئِكَ هُمُ الغافِلونَ

"...they have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle; rather they are more astray. It is they who are the heedless."[6]

Imām ʿAlī ﷺ said that *"The best form of religious devotion (ʿibādah) is conquering bad habits (ʿādah)".*[7] He described bad habits as an "overpowering enemy" that plagues spiritual training *(riyāḍah)* and taught that if we changed our bad habits, acts of obedience and devotion to Allah ﷻ would become easy for us.[8] He emphasized that good behavior and virtue are the product of positive habits in life *(al-khayrul ʿādah)*.[9]

Our habits impact our ability for spiritual contemplation, and we must approach life consciously, especially in aspects prevalent in the current times.

Food

A hallmark of the modern world is excessive food consumption. Prophet Muḥammad ﷺ only ate enough to sustain himself. Despite his limited diet, he was able to remain fit and strong. In one famous tradition, he said:

"No human ever filled a vessel worse than his stomach. It is sufficient for the son of Ādam to eat a few bites to keep his back upright. But if he must (eat more), then let one-third be for his food, one-third for his drink, and one-third for his breath."[10]

Overeating blunts intellect and contemplation, induces laziness, and hampers religious and worldly duties. Imām ʿAlī ﷺ taught us that eating less purifies thinking, while eating much corrupts it.[11] Science confirms that poor eating habits can cause both physical and emotional dysregulation.

5 Noble Qurʾān, Sūrah Āl ʿImrān (3), Verse 190.
6 Noble Qurʾān, Sūrah al-Aʿrāf (7), Verse 179.
7 Āmidī, *Ghurar al-Ḥikam*, P. 187.
8 Āmidī, *Ghurar al-Ḥikam*, P. 347.
9 Al-Ḥarrānī, Ḥasan ibn ʿAlī, *Tuḥaf al-ʿUqūl*, P. 86.
10 ʿAllāmah Majlisī, *Biḥār al-Anwār*, Vol. 1, P. 226.
11 Āmidī, *Ghurar al-Ḥikam*, P. 617.

Screens and Digital Media

Another habit that has eroded people's capacity for focus is excessive screen time. Modern research suggests that digital multitasking and constant app-switching produce ADHD-like symptoms. Nicholas Carr in *The Shallows* argues that the internet's design—flitting from one window or notification to the next—rewires the brain, impairing concentration.[12] Cal Newport builds on this in *Deep Work*, showing how smartphone apps, with their intermittent reward loops, take over the dopamine system, depleting motivation, willpower, and the capacity for sustained attention.[13]

This "reward-system hijack" leaves us mentally foggy and physically drained. If we spend hours mindlessly scrolling social media, news, and the like, we risk losing the clarity we require for genuine *tafakkur* and the willpower for acts of devotion.

Prolonged screen exposure, especially at night, disrupts sleep as well. Imām ar-Riḍā ﷺ said, *"Sleep is the sovereign (sulṭān) of the mind, and it is the support of the body and its strength."*[14] Matt Walker, a professor of neuroscience and psychology, in his book *Why We Sleep*, confirms that screens delay melatonin release and shift our circadian rhythm, degrading overall sleep quality and causing us to miss the most restorative part of the night (roughly 10 p.m.–2 a.m.), when repairs to the body and mind occur. Poor sleep leads to cognitive fog, weak willpower, and a diminished capacity for *tafakkur* and *ʿibādah*.

Traditions indicate that the Prophet ﷺ balanced sleep and worship. He slept early and then rose for pre-dawn prayers, preserving both his physical health and spiritual vigilance.

Work and Worldly Life

The Ahlul Bayt ﷺ all worked for a living. The Prophet ﷺ was a merchant and shepherd, and Imām ʿAlī ﷺ worked on farms. When he was not working manually, the Prophet ﷺ was busy administering and governing the community. They ﷺ demonstrated that worldly work impacts spiritual life.

Sometimes we consider our work life to be beneath our real priorities, i.e., our spiritual life. From an Islamic point of view, this is false. How we conduct our affairs—at the office or at home—has a direct impact on our *ʿibādah*.

Imām al-Bāqir ﷺ has said, *"I most detest for a man to be lazy in his worldly affairs; and whoever is lazy in his worldly affairs will be even lazier in his affairs of the Hereafter."*[15]

Based on this *ḥadīth*, disorganization and laziness in daily life spill into spiritual practice. Habits such as being on social media, late-night entertainment, idle chatter, and chronic procrastination exacerbate anxiety, depression, and a sense of meaninglessness. They delay our religious responsibilities and dull our focus during acts of worship.

In contrast, the Prophet ﷺ lived a life of order and intention. He rose early, prayed, and engaged in work promptly, calling the early morning a blessed time for seeking sustenance. We need to mirror this disciplined approach in our daily lives in order to gain deeper presence and sincerity in our religious practice.

> In Islam, contemplation—like prayer—is not an isolated act; it is deeply connected with every aspect of life. Our habits, our use of time, and our discipline shape the quality of our contemplation. The Prophet's life taught us that every second holds spiritual weight. Every action influences our consciousness and leaves an imprint on our soul.

Imām aṣ-Ṣādiq ﷺ emphasized that asceticism *(zuhd)* is a necessary precursor for meaningful spiritual reflection *(ʿibrah)*.[16] *Zuhd* covers our diet, speech, entertainment, and time. Thus, contemplation is not merely a mental or spiritual act—it is a disciplined way of being, requiring restraint and intention in all we do.

12 Carr, Nicholas, *The Shallows: What the Internet Is Doing to Our Brains.*
13 Newport, Cal, *Deep Work: Rules for Focused Success in a Distracted World.*
14 ʿAllāmah Majlisī, *Biḥār al-Anwār*, Vol. 59, P. 306.
15 Kulaynī, *Al-Kāfī*, Vol. 5, P. 85.
16 Imām aṣ-Ṣādiq ﷺ, *Miṣbāḥ ash-Sharīʿah*, Vol. 1, P. 201.

From Mecca to Medina and Back, With Love

By Aseel Machi

12 Days Before Flight

I am preparing to embark on the journey of a lifetime. I have visited the shrines of ʿAlī, Ḥusayn, ʿAbbās, and ʿAlī ar-Riḍā ﷺ—and now, I am finally going to the most beloved and blessed of all creation, the Seal of Prophets, Prophet Muḥammad ﷺ, and the immaculate personalities buried near him. I will see Mecca and behold the Kaʿbah—the majestic structure that split open for the birth of Imām ʿAlī ﷺ.

Is this real? It feels like a dream. I never planned to visit the Kaʿbah; nor imagined deserving such an invitation. It feels like a pure gift from Allah ﷻ. I am counting down the days in joyful anticipation, my heart already traveling ahead of me….

Arrival in Mecca

When we finally arrived in Mecca, it was late in the evening. We checked into our hotel, tired after the long journey, but sleep was impossible. How could I lie down knowing the Kaʿbah was so close? I glanced out the window and saw the city still alive, bright with lights and moving souls. I felt an irresistible pull to see the Kaʿbah that very night.

I stepped out, asked a local for directions, and began walking, feeling lighter with every step.

As I neared Masjid al-Ḥarām, the Sacred Mosque, my heart began to dance in my chest. The mosque's white-and-gray tiled walls gleamed under the floodlights, serene yet vibrant. Even though it was close to midnight, there were hundreds of pilgrims—families gathered, some sitting on the marble floors, others moving quietly in prayer or conversation. I had never seen such a massive masjid before and was filled with awe at its majestic simplicity.

Before I stepped inside, I removed my shoes and slipped them into a plastic bag. In that moment, I remembered Allah's words to Prophet Mūsā ﷺ:

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

"Indeed I am your Lord! So take off your sandals. You are indeed in the sacred valley of Ṭuwā."[1]

I felt as though I, too, was entering a sacred valley, seeking my Lord. Taking deep breaths, I moved closer to the center of the mosque, my eyes searching eagerly for the sacred black structure I had faced all my life in prayer.

As I moved through the courtyard, weaving between people, I caught glimpses of the Kaʿbah—flashes of black cloth with its signature gold band. My excitement surged each time; it seemed to come closer and then move further away, wooing me like a flame does a moth.

1 Noble Qurʾān, Sūrah Ṭāhā (20), Verse 12.

Finally, I stood just a few feet away and lifted my head slowly to take it all in. My chest tightened. Time stretched, and in those seconds, the world around me melted away. It was only me and Allah ﷻ. From multiplicity to pure Oneness—*Tawḥīd*.

The Kaʿbah was so simple, yet so overwhelmingly beautiful. A plain cubed structure draped in black with golden embroidery, surrounded by thousands circling it, chanting Allah's praises, and millions more around the world facing it for prayers and intimate conversations with their Creator. Its simplicity struck me more deeply than any ornate building ever could. Allah ﷻ, the Most High, chose the simplest of forms for His house as if to remind us that despite His Greatness, He was close to us and easily accessible. My mind immediately recalled the verse:

وَإِذا سَأَلَكَ عِبادي عَنّي فَإِنّي قَريبٌ أُجيبُ دَعوَةَ الدّاعِ إِذا دَعانِ
فَليَستَجيبوا لي وَليُؤمِنوا بي لَعَلَّهُم يَرشُدونَ

"When My servants ask you about Me, [tell them] I am indeed nearmost. I answer the supplicant's call when he calls Me. So let them respond to Me, and let them have faith in Me, so that they may fare rightly."[2]

As I stood there, flooded with emotion, a *ḥadīth* from Imām aṣ-Ṣādiq ﷺ echoed within me:

"The dignity of a believer is greater than the dignity of the Kaʿbah."[3]

I felt a sting in my heart. How many times had I hurt someone? How many hearts had I broken without thinking? The Kaʿbah holds such weighty respect in our hearts, yet the believer surpasses it in sanctity. If only we truly lived by this, if we truly understood how precious we are and how much we need each other—how united our ummah, how kind our communities would become overnight! The Kaʿbah's presence brought this tradition to life—the tradition became a living reality and worldview that left its impression on my soul and heart.

My thoughts turned to supplication. I had been advised to ask for my deepest needs at the sight of the Kaʿbah. But in that moment, I could think only of one plea—a prayer for all of humanity:

اللَّهُمَّ عَجِّل لِوَلِيِّكَ الفَرَج

Allāhumma ʿajjil li waliyyikal faraj
"O Allah, hasten the reappearance of Your representative."

Journey to Medina

After a few unforgettable days in Mecca, we headed towards Medina—the City of the Prophet ﷺ. After settling into our hotel, we made our way to Masjid an-Nabawī for sunset prayers.

While Mecca was awe-inspiring, Medina felt like a warm embrace. Masjid an-Nabawī glowed in cream and gold, crowned with elegant minarets and domes. It overtook its surroundings and completely absorbed its visitors. Approaching it, I felt as though I was returning home, even though I had never set foot there before.

The courtyard was overflowing with worshippers, so we prayed outside on the iconic olive green and royal blue carpets. They were soft beneath my palms during *sujūd*, their colors rich and comforting.

2 Noble Qurʾān, Sūrah al-Baqarah (2), Verse 186.
3 ʿAllāmah Majlisī, *Biḥār al-Anwār*, Vol. 65, P. 16.

After performing our final greetings (*salām*) in prayer, we returned to the hotel. That night, I made a promise to myself—I would get up before dawn to find the green dome above the Prophet's grave by myself. Masjid an-Nabawī was vast, and from where I had prayed, I hadn't been able to see it. I drifted to sleep feeling both exhausted and restless.

<◇> <◇> <◇> <◇> <◇>

I woke to darkness, prayed Fajr in my room, and tiptoed out to avoid waking my roommates. As I stepped outside, the early morning air brushed softly against my face.

Each step toward the masjid carried a quiet anticipation. The coolness of dawn quickly gave way to the rising glow of the Saudi sun. I smiled as I felt the warmth of the rising sun gently touch my face. By this point, every step toward the Prophet ﷺ carried with it great emotion, and tears gently rolled down my face.

The great sunshades of the mosque slowly unfurled above me as I walked past them, reminding me of Allah's mercy, which encompasses the believer. My heart beat faster and my breath came shorter, until I turned a corner—and there it was: the green dome! Was this real? This was the dome I had seen in countless photos and paintings, spoken about my entire life. Under it rested Prophet Muḥammad ﷺ, the best of creation, the mercy to the worlds, Allah's beloved, and here I was, facing his final resting spot. There was a sense of peace, though tinged with sadness, that resonated within me. The Prophet ﷺ was the being closest to Allah ﷻ and who most resembled and reflected His Divine qualities. I felt safe. I felt at home.

Though I felt many emotions in these moments, there was a sense of peace that I did not find in other places. I realized that the steps I was taking were possibly the very same steps the Prophet ﷺ and the Ahlul Bayt ﷺ had walked. Every day, they moved along these same paths to the masjid. I felt as though my soul was following theirs, even if only to my personal capacity.

Deep inside, I didn't want to leave Medina. It felt like home—or perhaps more accurately, like a homecoming my soul had always longed for. As if the respected personalities buried there were welcoming me to their abode, wrapping me in a warm embrace I didn't know I needed.

As a woman, I couldn't enter Jannatul Baqīʿ to visit the graves of our Imāms ﷺ, but I knew they were there. Their presence was enough to fill the air with sanctity and tenderness. They owned not just these lands, but every heart that truly loved them.

وَعِبَادُ الرَّحْمٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

"The servants of the All-Beneficent are those who walk humbly on the earth, and when the ignorant address them, say, 'Peace!'"[4]

I offered my salutations to the Prophet ﷺ, opening up my heart and telling him about my love for him. We don't know exactly where Sayyidah Fāṭimah ﷺ is buried, but many scholars believe she lies close to her father. As I stood facing the Prophet's grave, my lips whispered a greeting (*salām*) to her too.

Despite the overwhelming beauty of this moment, there was a subtle sadness woven through it. The Prophet ﷺ, his daughter, and his descendants had borne so much pain to preserve the Divine message and ensure it reached all generations to come—and even now, his followers continue to suffer.

From the depths of my heart and soul, I prayed for the Living Master of the Time (*Ṣāḥib az-Zamān* عجل الله تعالى فرجه الشريف) to arrive soon, to heal our wounds, and to bring justice and peace where oppression has taken root.

Returning Home

I feel as if I have left a part of myself behind in Mecca and Medina. I witnessed something Divine, something *real*. The experiences, the sights, the prayers—they aren't just memories; they have become realities I carry with me that have become part and parcel of my being.

This journey was not limited to planes or trains, or great distances either. In reality, it was a few steps toward Allah ﷻ that have carried my understanding and growth further than I could ever have imagined. Truly, when you take one step toward Allah ﷻ, He takes many more toward you.

Although I am home, the yearning for those beloved lands remains. The silhouette of the Kaʿbah's simplicity and the warmth of Medina's embrace linger in my heart.

From Mecca to Medina and back again, I sincerely ask Him to not deprive me of His visitation again in the future. In the meantime, I return home with a renewed love for Allah ﷻ, His Prophet ﷺ, and His creation every single day.

4 Noble Qurʾān, Sūrah al-Furqān (25), Verse 63.

Acceptance of Faith in Times of Illness

PART 4

The following article is the fourth of a five-part series specially curated for our Ṣirāt Link audience. The content of this article was pulled from a guide developed by the entity Kisa Family of Al-Kisa Foundation, written by Sister Kulsoom Ahsan, titled Proactive Faith in Times of Illness: How to Live Well with a Chronic Illness or Disability. Given the limitations of space, the editors have pared down the material of the original text without compromising the integrity of the content. We pray you find the content beneficial and a good reminder of the potential of resilience of the human spirit.

Tie Your Camel: Be Proactive and Try to Stay Active

We talked earlier about *tawakkul*, absolute trust in and reliance on Allah ﷻ. But a very important part of *tawakkul* is that we do our part. Islam is a religion that requires us to be proactive and take care of our responsibilities to ourselves, our family and community, and to Allah ﷻ. Responsibility can feel extra heavy, even impossible, when dealing with chronic illness, disability, and pain. We also talked about doing your best. Intention is a very important element here. We state our intention before *ṣalāh*, *Ḥajj*, and fasting.

Amīrul Muʾminīn, Imām ʿAlī ؑ has said:
"Habituate yourself to good intention and virtuous purpose, you will attain success in your aspirations."[1]

And Imām Jaʿfar aṣ-Ṣādiq ؑ has said:
"Persistence in sincerity is harder than performing the deeds themselves and sincerity in one's deeds means that one should not want any person to praise him for his works save Allah, the Exalted, so the intention is greater than the deed."[2]

Our Ahlul Bayt ؑ remind us over and over how to do the best we can with intention and this can make our lives easier, especially during illness. A major part of what brings us down when we are ill is all of the things that we are not doing or being able to accomplish.

Many people with chronic illness feel bad for not being active, but they don't have to. They can find ways to be proactive. You should also build up ways to push yourself with your intentions in mind. Trust in Allah ﷻ and action need to go hand-in-hand.

The Noble Prophet ﷺ was once asked why he tied his camel if we are supposed to leave everything to Allah ﷻ. He said:
"Tawakkul means that you should bind the camel with a rope and then say that you have trust in Allah that He will protect your camel. You should not have confidence in the rope only, because many a camel is stolen with the rope. But neither should you neglect the rope because binding with the rope is part of tawakkul."[3]

1 *Ghurar al-Ḥikam*, Ḥadīth #9991.
2 Misbah Yazdi, *Provisions for the Journey (Mishkat, Vol. 2)*, al-islam.org
3 Sayyid Sa'eed Akhtar Rizvi, *The Justice of God*, al-islam.org

To be proactive in your health and self-care, keep track of your symptoms, medications, sleep, hydration, mood, pain, appetite, and cognition. Anything that is affected by your illness, make a note of it. Do you have dry mouth, persistent eczema, dizziness, impaired mobility, and so on. There are many changes and discomforts that you might experience and be confused by. Keep as detailed notes as possible including when it happened, the intensity, how long it lasted, and even how it affected you mentally and emotionally.

These notes will be essential in communicating with doctors and other medical professionals you come into contact with. In addition to these notes, write down questions and concerns to discuss with your care team. Ask your friends if they have observed anything worrying or different about your symptoms, medications, and so on.[4] It helps to have an extra set of eyes. If you trust your friends or family members have good judgment of your condition and needs, ask them to go with you to appointments.

Imām ʿAlī ﷺ has advised us that:
"He who acts solely according to his own opinion gets ruined, and he who consults other people shares in their understanding."[5]

Communication is an important part of being proactive. Excellent communication is a trait of our Ahlul Bayt ﷺ. We don't have to be as eloquent as them, however, we need to be as clear as we can in our communication with family, counselors, doctors, and medical staff. Don't be silenced by medical professionals. They may understand your illness or concerns, but aspects of your case may not be the same as others with the same condition. Be firm on getting answers to new or persistent issues as you could very well have been misdiagnosed or have developed additional illnesses. Do remain calm and collected as you persist. This can be difficult when you are sick and scared, and not being heard. So ask Allah ﷻ for strength, patience, and the means to be understood.

If family members are not always supportive, try to write down your needs and concerns so that they stop to read and understand what it is you are trying to communicate. Writing things down can be very effective as it requires careful thought and takes time.

If you have a condition that makes it difficult to use your hands then voice record or voice type what you want to say. Take the time to review your messages so you can be sure you are being thorough and clear. Being proactive is both a natural necessity to quality of life as well as part of our Islamic duty.

According to Imām ʿAlī ﷺ:
"The one who supplicates without action is like a bow without a bowstring."[6]

This again takes us back to the idea of tying your camel first, then entrusting the Disposer of Affairs (*Al-Waqīl*) with our hopes and needs. So whatever your condition, known or unknown, exercise and stay physically active and independent as much as you can. For many conditions this will slow the progression and for others it can lead you back to some level of health. Long before modern medicine,

Imām ʿAlī ﷺ said:
"Keep walking in your sickness as long as you can."[7]

Whatever good comes from remaining as active as you can, take it as a victory over helplessness and despair. And thank Allah ﷻ for every little victory and even for the challenges because without challenges there would be no victories to achieve.

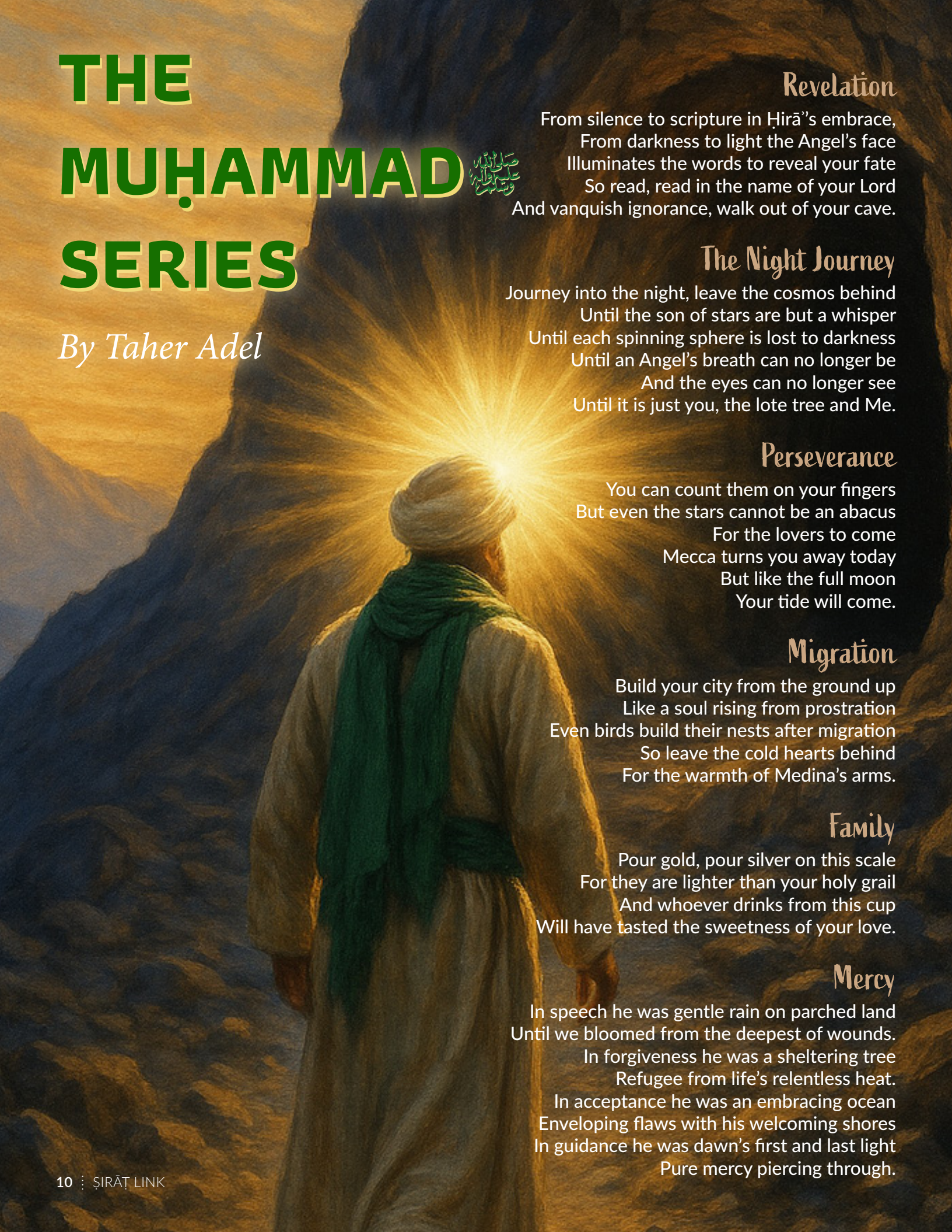
The greater the test, the greater the reward that can be earned. Include spiritual exercise into your regimen as you continue to maintain your obligatory religious duties (*wājibāt*), supplication (*duʿā'*), words of praise and remembrance of Allah ﷻ (*tasbīḥ*), and Islamic studies. Just as exercising our bodies gives us more physical strength, the exercises of the soul strengthen our spirit and our connection to Allah ﷻ.

In the next and final part of this series, we will be discussing the importance of intention and action. Sometimes, we want to do those actions which bring us closer to Allah ﷻ by earning His ﷻ pleasure, but we fall short. It is important to understand that Allah ﷻ gives of His blessings based on intention, not only the outcome of an action. Furthermore, there are unlimited chances for even small actions which Allah ﷻ witnesses and rewards. We pray this series has so far benefitted our readers.

4 Steven Schechter, David L Cram, *Understanding Parkinson's Disease.*
5 *Nahj al-Balāghah*, Ḥadīth #161, al-islam.org
6 *Ghurar al-Ḥikam*, Ḥadīth #3115.
7 *Nahj al-Balāghah*, Ḥadīth #27.

THE MUḤAMMAD ﷺ SERIES

By Taher Adel



Revelation

From silence to scripture in Ḥirāʾ's embrace,
From darkness to light the Angel's face
Illuminates the words to reveal your fate
So read, read in the name of your Lord
And vanquish ignorance, walk out of your cave.

The Night Journey

Journey into the night, leave the cosmos behind
Until the son of stars are but a whisper
Until each spinning sphere is lost to darkness
Until an Angel's breath can no longer be
And the eyes can no longer see
Until it is just you, the lote tree and Me.

Perseverance

You can count them on your fingers
But even the stars cannot be an abacus
For the lovers to come
Mecca turns you away today
But like the full moon
Your tide will come.

Migration

Build your city from the ground up
Like a soul rising from prostration
Even birds build their nests after migration
So leave the cold hearts behind
For the warmth of Medina's arms.

Family

Pour gold, pour silver on this scale
For they are lighter than your holy grail
And whoever drinks from this cup
Will have tasted the sweetness of your love.

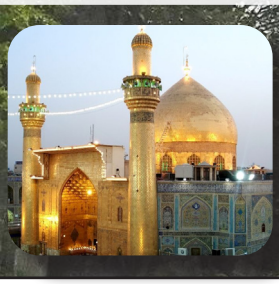
Mercy

In speech he was gentle rain on parched land
Until we bloomed from the deepest of wounds.
In forgiveness he was a sheltering tree
Refugee from life's relentless heat.
In acceptance he was an embracing ocean
Enveloping flaws with his welcoming shores
In guidance he was dawn's first and last light
Pure mercy piercing through.

WHO WENT WHERE?

Four brothers in faith decided to perform *ziyārah*. Each went to a different holy city in a different month. Using the clues below, find out who went where, when and what their profession is.

1. The man who visited Najaf either traveled in Rajab or Shaʿbān.
2. Salmān traveled sometime after the man who visited Najaf.
3. The Teacher is either Salmān or the man who visited Karbalāʾ.
4. Bilāl is the Plumber and traveled in Shaʿbān.
5. Of Miqdad or the Plumber, one visited Najaf, and the other traveled in Shawwāl.
6. The Artist traveled in Rajab, one month before Bilāl.
7. The man who visited Qum traveled in Shahr Ramaḍān, one month after the Plumber.
8. The Engineer did not visit Karbalāʾ or Qum.



		City				Career				Month			
		Najaf	Qum	Karbalāʾ	Medina	Artist	Plumber	Teacher	Engineer	Rajab	Shaʿbān	Shahr Ramaḍān	Shawwāl
Name	Salmān						X						
	Abū Dharr						X						
	Bilāl					X	●	X	X				
	Miqdād						X						
Month	Rajab												
	Shaʿbān												
	Shahr Ramaḍān												
	Shawwāl												
Career	Artist												
	Plumber												
	Teacher												
	Engineer												

	City	Career	Month
Salmān			
Abū Dharr			
Bilāl			
Miqdād			

Answers:
Salman, Qum, Teacher, Shahr Ramadan
Abu Dharr, Karbala'; Artist, Rajab
Bilal, Najaf, Plumber, Sha'ban
Miqdad, Medina, Engineer, Shawwal

The Science of Jurisprudence in the Time of Imām aṣ-Ṣādiq ﷺ

By Shaykh Mateen Charbonneau

أَفَغَيرَ اللهِ أَبتَغِي حَكَمًا وَهُوَ الَّذي أَنزَلَ إِلَيكُمُ الكِتابَ مُفَصَّلًا

"Shall I seek a judge other than Allah, while it is He who has sent down to you the Book, well-elaborated?"[1]

The jurisprudence of the Ahlul Bayt ﷺ has mostly been taken from Imām Muḥammad al-Bāqir ﷺ and his son Imām Jaʿfar aṣ-Ṣādiq ﷺ. The Imāmī jurisprudential encyclopedias—such as *Jawāhir al-Kalām* and *Al-ʿUrwah al-Wuthqā*—are full of traditions reported on their authority. Other essential works such as *Wasāʾil ash-Shīʿah*, *Tahdhīb al-Aḥkām*, *Man lā Yaḥḍuruhu al-Faqīh*, and the like are also mostly quoted from these two Imāms ﷺ. These sources are regarded as important references for Islamic jurisprudence, and Shīʿah jurists depend on them when they conclude legal precepts and give religious opinions.

At a time when the Muslim community and its successive governments were completely absorbed in political matters, to the neglect of religious affairs, it was Imāms al-Bāqir ﷺ and aṣ-Ṣādiq ﷺ who focused on teaching and spreading Islamic jurisprudence. When we study historical texts, we find that in the first century of Islamic history, knowledge of religious affairs was lacking at all levels, from the highest authorities, to the scholars. This left the masses weak even in basic acts of worship.

For example, once when Ibn ʿAbbās delivered a sermon in Baṣrah at the end of the month of Ramaḍān, he said to the crowd: *"Take out the alms of your fasting."* However, the people did not know what he meant. So, he then said: *"Is there anybody from Medina here? Let him stand up to teach his brothers, for they do not know anything about the obligatory zakat al-fiṭr."*[2]

It is said that the Syrians did not know even the number of the obligatory prayers, and they had to seek out the companions of the Prophet ﷺ for this information. It was said that: *"Indeed, during the time of the Umayyads, who paid no attention to religious affairs, the people had little knowledge of jurisprudence and religious affairs. No one knew these religious affairs except the people of Medina."*[3]

Imāms al-Bāqir ﷺ and aṣ-Ṣādiq ﷺ played an important role in reviving and explaining the rules of Allah's law. If not for their efforts, Muslims would have lost their great religious wealth. During those times, no one was more knowledgeable than them in the affairs of Islamic law and the precepts of religion. Realizing this, the children of the companions of the Prophet ﷺ, and the heads of Islamic schools of thought like Abū Ḥanīfah and Mālik ibn Anas, rushed to the two Imāms ﷺ to learn sciences from them.

Abū Ḥanīfah declared that the period in which he studied under Imām aṣ-Ṣādiq ﷺ helped him in establishing a strong base for his jurisprudence. He said: *"Without these two years, there would not be Nuʿmān (Abū Ḥanīfah)."*[4] On other occasions, he said: *"Without Jaʿfar ibn Muḥammad, people would be left unaware of the Ḥajj laws"*[5] and also: *"Nobody has ever seen someone more knowledgeable than Jaʿfar ibn Muḥammad. He is the most knowledgeable in the Muslim nation (Ummah)."*[6]

1 Noble Qurʾān, Sūrah al-Anʿām (6), Verse 114.
2 Shaykh Bāqir Sharif al-Qurashi, *The Life of Imam Muhammad ibn 'Ali al-Baqir.*
3 Ibn Saʿd, *Aṭ-Ṭabaqāt al-Kubrā*, Vol.1, P .47.
4 Shaykh Bāqir Sharif al-Qurashi, *The Life of Imam Jafar al-Sadiq.*
5 Ibid.
6 Ibid.

Despite acknowledging all this, he became jealous of Imām aṣ-Ṣādiq 🕋, and whenever the Imām 🕋 would give a verdict on a matter, Abū Ḥanīfah would give the opposite ruling and criticize him.

Imām aṣ-Ṣādiq 🕋 shed greater light on many sciences we use today, including medical sciences. What is certain is that he established the science of chemistry, as it was not known in that era. The Imām 🕋 opened the gates of this significant discipline, which is considered the first base for mankind's civilization and its technological advancement during this period. Jābir ibn Ḥayyān, a famous companion and student of Imām aṣ-Ṣādiq 🕋, went on to write about five hundred documents on chemistry and medicine based on the lessons he attended.

A large group of jurists, including Zurārah ibn Aʿyan, Muḥammad ibn Muslim, Mufaḍḍal ibn ʿUmar and Abān ibn Taghlib, also studied under Imām al-Bāqir 🕋 and Imām aṣ-Ṣādiq 🕋. An invaluable habit of all these companions was that they wrote down everything they heard and learnt.

It was due to the efforts of thousands of students like them that many of the Imāms' traditions and teachings were recorded, and from which we benefit to this day. The Shīʿah were actually the first to write down jurisprudence. Muṣṭafā ʿAbd ar-Rāzaq, an Egyptian philosopher, said: *"It is natural that the Shīʿah were the first to record jurisprudence, for their belief in the infallibility of their Imāms urged them to write down their judgments and religious opinions."*[7] It was the Shīʿah that first took part in preserving the Islamic heritage, and it is therefore necessary for us to continue to learn the legacy that has been passed down to us and preserve it faithfully for future generations.

An important characteristic of the jurisprudence of the Ahlul Bayt 🕋 is that it is directly connected to Prophet Muḥammad ﷺ. Without doubt, they 🕋 were the closest of all the people to the Prophet ﷺ, and the most knowledgeable in the law he brought and its rules. Therefore, their narrations are the most correct of all narrations and have reliable original proofs. This belief has urged the Shīʿah jurists to rely only on the narrations of the Imāms 🕋 in concluding legal principles.

When talking about the narrations of the Imāms 🕋, Imām al-Bāqir 🕋 has said that the traditions they uttered did not belong to them; rather, they belonged to the Prophet ﷺ. He said, *"If we talked according to our opinions, then we would go astray as those who had gone astray before us. However, we talk according to the proof which Allah explained to His Prophet, who then explained it to us."*[8]

Once, when Imām al-Bāqir 🕋 was asked regarding a tradition he mentioned and did not attribute to a certain authority or chain of narrators, he responded: *"When I mention a tradition and do not ascribe it to a certain authority, then my authority concerning it is my father Zaynul ʿĀbidīn on the authority of his father Ḥusayn (ibn ʿAlī), on the authority of his father ʿAlī ibn Abī Ṭālib, on the authority of Rasūlullāh, on the authority of Gabriel on the authority of Allah."*[9] Is there an authority more correct than this authority? Can the Muslim who seeks Allah's pleasure and the Hereafter (*ākhirah*) find a safer way to Allah ﷻ than this?

The jurisprudence of the Ahlul Bayt 🕋 is further distinguished from the rest of Islamic jurisprudence by opening a door to concluding religious opinions (*ijtihād*). In other words, it allows for the deduction of solutions to contemporary issues such as vaccination and organ donation. The great Muslim scholars of al-Azhar have felt that they need to open a door to *ijtihād* as well because they have thus far restricted it to only the founders of their four schools of law. Ahmed Amin, an Egyptian historian, said: *"The Muslims have shown their feebleness when they have believed in closing the door to ijtihād. That is because there will be no one qualified to give religious opinions (mujtahid) among the people. This is the opinion of some of those who imitate (others), for their confidence in themselves is weak, and they mistrust the people."*[10]

Unfortunately, despite the distinguished history of Shīʿah jurisprudence, many Muslims only know of four schools of thought (*madhab*): Ḥanafī, Mālikī, Shāfiʿī, Ḥanbalī, and have no idea of the existence of the Jaʿfarī *madhab*. Those who do know of it, do not accept it as a fifth school despite the fact that the founders of the other *madhabs* studied under Imām aṣ-Ṣādiq 🕋 and sought answers to the questions that they could not solve from him.

7 ʿAbd ar-Rāziq, Muṣṭafā, *Tamhīd li-Tārīkh al-Falsafah al-Islāmiyyah*, P. 202.

8 Shaykh Ṭabarsī, al-Faḍl ibn Ḥasan, *Aʿlām al-Warā bi-Aʿlām al-Hudā*, P. 270.

9 Ibid.

10 Amin, Ahmad, *Yawm al-Islām*, P. 189.

One of the most important sciences that Imām aṣ-Ṣādiq ﷺ taught was the science of *ʿIlm al-Uṣūl* (also called *Uṣūl al-Fiqh*). This is the science of the principles of Islamic jurisprudence, and when Shīʿah jurists find no tradition regarding an issue, they resort to this science to give religious opinions. *Ijtihād* depends on *ʿIlm al-Uṣūl*, and a *mujtahid* cannot come to any decision on religious matters without studying this science.[11]

Researchers and scholars alike unanimously agreed that Imām al-Bāqir ﷺ was the first to establish this science. Sayyid Ḥasan al-Ṣadr said: *"Imām Abū Jaʿfar, Muḥammad ibn ʿAlī al-Bāqir was the first to [discuss] this science and [explore] its problems, and his son Imām aṣ-Ṣādiq continued after him. They dictated its rules to a group of their students. Then the later generations divided its topics into books and reliable narrators reported all of this information on the authority of the members of the Ahlul Bayt ﷺ."*[12]

Rules extracted from *Uṣūl al-Fiqh* include those of '*al-aṣl fī aṭ-ṭahārah*'—narrated from Imām aṣ-Ṣādiq ﷺ—which states that everything is pure unless otherwise known to be impure, and '*qāʿidah as-sūq al-Muslim*' (the rule of the Muslim market), which states everything bought in the Muslim market is to be assumed permissible (*ḥalāl*) unless proven otherwise. A similar principle called '*yad al-Muslim*' allows us to assume that anything from the hand of a Muslim is *ḥalāl* unless known to be otherwise. Based on this ruling, one does not need to question whether the food served in a Muslim home is *ḥalāl* or *ḥarām*. Such religious edicts have helped Muslims navigate the changes of the times through the centuries to the modern day.

When studying the lives of the Imāms ﷺ and their companions, there is much to be learned from the manner in which the companions strove to benefit from the knowledge of the Imāms ﷺ and preserve the lessons they gained. A pertinent question to ask is whether the Muslims of today are working equally hard on the path of Ahlul Bayt ﷺ to not only learn from these treasures but also share them with the rest of the world?

We can, each of us, start small by dedicating a portion of our day to studying the narrations that have been passed down to us. If we make a sincere intention to get closer to Allah ﷻ and the Ahlul Bayt ﷺ, then *inshāʾAllāh*, we too can climb to the great heights that the blessed and honoured companions achieved in the past.

11 Āyatullāh Muḥammad Khurāsānī, *Kifāyat al-Uṣūl*.

12 Sayyid Ḥasan al-Ṣadr, *Al-Shīʿah wa Funūn al-Islām*, P. 95.

SOME SHĪʿAH SOURCES OF *ḤADĪTH*

Man lā Yaḥḍuruhu al-Faqīh
(He Who Has No Jurisprudent With Him)
by Shaykh Ṣadūq.
A collection of *ḥadīth* mainly about jurisprudence (*fiqh*).

Tahdhīb al-Aḥkām (The Refinement of the Laws)
by Shaykh Ṭūsī.
One of the four books of Shīʿah *ḥadīth* (*Al-Kutūb al-Arbaʿah*). It contains narrations related to Islamic law.

Wasāil ash-Shīʿah (Means of the Shīʿah or Shīʿah Rituals)
by Shaykh Ḥurr Āmilī.
One of the most notable and comprehensive collection of jurisprudential *ḥadīth* with narrations on all areas of religious law.

Al-Urwah al-Wuthqā (The Firmest Bond)
by Sayyid Muḥammad Kāẓim Ṭabāṭabāī al-Yazdī.
Considered a prominent manual of Islamic Jurisprudence and a source of advanced studies in seminaries.

Jawāhir al-Kalām (Pearls of Discourse)
by Sheikh Muḥammad Ḥasan an-Najafī.
An encyclopedia of *fiqh* that provides researchers with the views and arguments of scholars of jurisprudence.

Fiqh Corner

By Shaykh Ehsan Ahmadi

Recommended Acts During Sajdah

Prostrating (*sajdah*) is an act of surrender and thus requires a high degree of humility. When we bow our heads, we submit ourselves to Allah ﷻ and entrust all our affairs to Him.

We can prostrate before Allah ﷻ at any time, place, and moment. However, the most common instance of prostration is while performing the obligatory daily prayers. It can therefore become a ritualistic routine carried out blindly without reflection upon the symbolism and significance behind the act. We must make every effort to spend time contemplating the action we are performing. Below are some recommended acts that can help elevate our *sajdah*.

- Saying *takbīr*[1] while transitioning from bowing down (*rukūʿ*) to prostration [i.e., right before going into prostration (*sajdah*)], while sitting up after *sajdah*, and while going to the second *sajdah*.
- While going from *rukūʿ* to *sajdah*, men should first place their hands on the ground, and women should first place their knees on the ground.
- Putting one's nose on the same material one is touching the forehead with. For example, if a person prostrates on earth, then it is recommended to also place the nose on a piece of earth.
- Directing one's fingers to the direction of the Kaʿbah (*qiblah*) and keeping the fingers close together, except the thumbs.
- Repeating the words said in *sajdah* an odd number of times, for example, saying them 3, 5, or 7 times; reciting *ṣalawāt*[2] and prolonging the *sajdah*.
- Sitting after the *sajdah* in the manner of *tawarruk* (that is, sitting on one's left thigh and putting the top of one's right foot on the sole of the left one).
- Asking for divine forgiveness (*istighfār*) between the two prostrations (*sujūd*) while sitting with the body in a fixed position.
- While in *sajdah*, men should open (spread out) their elbows like two wings, and women should keep their elbows closer to their body.
- There are slight differences in how men and women should perform *sajdah*. The recommendations are as follows:
  - Women: Keep their feet close together during *sajdah* and their arms closer to the body, with their elbows tucked to their sides.
  - Men: Keep their feet apart during *sajdah* and their arms away from the body (open like wings).
- Putting one's hands on one's thighs while sitting.
- Lifting one's knees from the ground before lifting one's hands while standing up from the second *sajdah*.
- While standing up from *sajdah*, one should say the following:

بِحَوْلِ اللهِ وَ قُـوَّتِهِ أَقُومُ وَ أَقْـعُدُ

Biḥawlil-lāhi wa quwwatihi aqūmu wa aqʿud

"I stand and sit with the help and strength of Allah."

Imām Jaʿfar aṣ-Ṣādiq ﷺ said:

السُّجودُ مُنتَهى العِبادَةِ مِن بَني آدَمَ

"Prostration is the highest degree of worship that a human being can perform."[3]

3 *Mīzān al-Ḥikmah*, Ḥadīth #3301.

1 Recitation of Allāhu Akbar meaning "Allah is the Greatest".

2 Salutations (usually on the Noble Prophet ﷺ and his family).

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“Be steadfast: God does not let the rewards of those who do good go to waste.”
Noble Qurʾān, Sūrah Hūd (11), Verse 115.
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WALKING THE NOBLE PATH TOGETHER

Transliteration Guide

Arabic terms in this magazine have been transliterated according to the following guidelines:

ء	a, i, or u (initial form)	ظ	ẓ
ء	’ (medial or final form)	ع	‘
ا	a	غ	gh
ب	b	ف	f
ت	t	ق	q
ث	th	ك	k
ج	j	ل	l
ح	ḥ	م	m
خ	j	ن	n
د	d	ه	h
ذ	dh	و	w
ر	r	ي	y
ز	z	ة	h (without iḍāfah)
س	s	ة	t (with iḍāfah)
ش	sh		
ص	ṣ	ـَـ	a
ض	ḍ	ـِـ	i
ط	ṭ	ـُـ	u

AL-KISA FOUNDATION
UNDER THE CLOAK OF GUIDANCE AND MERCY

Glossary

Madhab: School of thought.

Fiṭrah: Human nature.

Riyāḍah: Spiritual training.

ʿIbrah: Meaningful Spiritual reflection.

Ijtihād: The process of deriving Islamic laws.

Next Issue

How To Be a Qurʾānic Human Being

Poetry and Edutainment

Proactive Faith in Times of Illness (Part V)